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SPREADING SPIRITUALISM

By A. P. WARRINGTON

It may be interesting to Theosophists to take a peep at the columns of the leading newspapers of the day and see how the wave of spiritualism that is moving over the world is accepted by them. So I turn to a packet of accumulated clippings received from an agency to which I have subscribed, and place before you the best that lies before me. Thus I am not dealing with the subject in any sense exhaustively, but solely with the material that has come to me in this way.

According to the *New York Sun* there is a remarkable spreading of what for lack of a more precise term may be called Spiritualism, in one form or another, all over the English-speaking world. It is claimed that in England it is more militant and a better organized movement than here, but that we are outdoing them in picturesqueness, if not in sincerity. The literature of it has become voluminous—literally hundreds of titles might be listed—and comprehends all sorts of books from the scientific or quasi-scientific speculation and study of competent metaphysicians “down to the obvious fraud.”

The bulk of it lies between these extremes, as the *Sun* says, in a curious condition of neither fish-flesh-nor-fowlness, probably honest enough in intent, often clever and strangely interesting, and often presenting indubitable psychic phenomena but “all of it lacking soundness, the capacity for critical examination—in a word, rationality.” The *Sun* thinks that some of it is just a shade off, and that some of it ranges pretty close to downright insanity, but that most of it floats in between these termini.

The *Sun* believes the causation of this movement not far to seek. It lies partly in the shock of the war and partly in the loss by most of the churches and sects of any vitalized, dynamic belief; especially any live faith in the teaching as to existence beyond the grave.

This process of course antedates the war, but has been stimulated and accentuated by it. The *Sun* deems it highly significant that the churches which had not experienced this change do not furnish any adherence to the neo-Spiritualists. Their believers feel no need of a novel assurance, “their fire insurance policy carried

an adequate guaranty and their hope of reward is satisfying."

Among the many entertaining observations made by the clever writer of *The Sun* there is this important one: One thing that strikes the explorer among these books is the singular paucity of ideas among the spirits. Scarcely one out of a score has anything to say that is of the slightest importance or interest. Not one in a hundred has even a tiny flash of originality; it is very much the same thing over and over again; thin imaginings of an ethereal life usually built upon the analogies of this one, omitting such gross things as food.

The ideas of growth, evolution and upward progress are generally expressed. To this is added a notion of the spirit's desire to help those left behind.

According to the *New York Tribune*, Sir Arthur Conan Doyle having arrived at a complete faith in spiritualism, is impatient with those who doubt. In a message addressed to *The Tribune*, he says:

The conviction is spreading in this country, and spreading very rapidly, that a huge mistake has been made over spiritualism and that orthodox religion, orthodox science and the materialistic press are about equally to blame.

It is time to look facts in the face and to give up pretending that a thing doesn't exist when thousands and tens of thousands of witnesses can tell from their personal experiences that it does exist. Such an exhibition of human levity and perversity never before has been seen; but the levity had died away in the face of seven million corpses and the perversity cannot be maintained much longer.

Spiritualism is by far the most important crisis that has come to the human race, and the ultimate result, I think, will be a revival of primitive Christianity.

Recently Sir A. Conan Doyle delivered a lecture in Manchester, where he outlined his own conversion from "the materialism with which he left the university as a young doctor thirty-three years ago."

In the same journal Sir Arthur is quoted as having in a lecture described spiritualism as a new revelation sent by God, and if the churches were going to try to drive it out, they were driving out the most vital and dynamic thing which had been sent into religion in the last two thousand years.

Sir Arthur Conan Doyle does not seem to

have jumped into conclusions without due deliberation. According to his most recent work he seems to have been interested in psychical research since 1887, when he published a letter detailing some interesting spiritual experiences that had occurred to him in a seance. He evidently approached the subject from a decidedly agnostic standpoint and only reached his present acceptance of a spiritualistic viewpoint after the dissolution of many doubts and fixed ideas of a radically different nature.

Aside from his acceptance of the reality of the unseen world he has expressed a belief that is of vital interest to Theosophists,—the possible coming again of the Christ. He says:

But if a high spirit came once may it not come again? Why not? Did all God's dealings with men end in Palestine 2000 years ago? We could do with a high spirit in London now.

Sir Arthur mentions five books which have appeared in the last year and which he claims alone would be sufficient to establish the facts for any reasonable inquirer. They are Prof. Lodge's "Raymond"; Arthur Hill's "Psychical Investigations"; Prof. Crawford's "Reality of Psychical Phenomena"; Prof. Barrett's "Threshold of the Unseen," and Gerald Balfour's "Ear of Dionysius."

As to the effect of the new revelation upon Christianity, Sir Arthur says:

Our increased knowledge drawn from psychical research must, in my opinion, deeply modify Christianity. . . . Christianity must change or perish.

Among the items of "change" found is the natural status of the deceased immediately after death. The deceased is shown to be neither a devil en route to hell, nor an angel ascending to heavenly performances. He says:

Let us follow the fortunes of the departing spirit. He is presently aware that there are others in the room besides those who were there in life, and among those others, who seem to him as substantial as the living, there appear living faces and he finds his hand grasped and his lips kissed by those whom he had loved and lost. Then in their company and with the help and guidance of some more radiant being who has stood by and waited for the newcomer he passes to his own sur-

prise through all solid obstacles and out upon his new life.

Long ago Hell had more or less evaporated from the beliefs of intelligent people, and he sees how Miss Julia Ames in her beautiful posthumous book takes the view that "The greatest joy of heaven is emptying hell"—a happy contrast indeed to the Church Father Gregory's thought that *one of the joys of the blessed was watching the torments of the damned*.

Another wholesome fact of the new revelation is found in these words: "All are agreed that no religion upon earth has any advantage over another, but that character and refinement are everything."

Bravo, Sir Arthur!

Among the books along this line reviewed by *The New York World* is one by the well-known Dr. James H. Hyslop on "Do We Die?" One quotation from the book is of peculiar interest: "What the joy of heaven is like, by the way, the spirit seldom condescends to tell us, though it is this we chiefly wish to know." Then on the subject of the Angels at Mons, there is the following:

As to Mons, the present reviewer may add that a British officer of trained intelligence, well-known in America, who was previously wounded in the early days of the war, tells this story. Shortly after the check at Mons, a German officer of corresponding rank was taken prisoner. Each knowing the other's language, the two compared notes.

"I have often wondered," said the Englishman, "why it was that when we were practically destroyed at ——— you did not come on and try to get through."

"Oh," replied the German, "we saw that trap. You had practically no men in line, to be sure, but look at all the reserves we saw waiting for us."

There were no reserves; the way was open.

Another kind of a discussion involving a belief in denizens of the invisible world appeared recently in the Japan Magazine, Tokio, wherein, according to the *Literary Digest*, Dr. Thuta Ito, a Japanese writer, discoursed upon the subject, "The personal side of some Oriental Ghosts." With a charming sense of precision the Professor has informed us of the ghost traditions of various nations, and has drawn the distinctions and mentioned the similarities between the national characteristics of the

ghostly creatures that have been believed in from the earliest times. In this it is interesting to note how not only on the personal side the average ghost is likely to partake of the characteristics of the people among whom he appears, but also that the actual belief in such apparitions tends to disappear as the nations become more highly civilized.

Among the Japanese the ideas of ghost apparitions are immature and primitive, while those obtaining in China are far more grand and majestic. In India and Persia where there is a wealth of ghost literature, the variety is more extended, reaching up into the world of the gods, while in Greece there was a slender ghost literature, and yet a wealth of gods who were all very human.

I think it would be clear to the Theosophical mind that a great number of these phantom creatures have really been built up through the thought creative power of the masses of the people, stimulated by fear aroused by places or other fear-inspiring conditions. Undoubtedly some of these fear creatures through the common action of large numbers of people came to be worshipped as gods to whom all kinds of sacrifices of a propitiatory nature were from time to time made.

One would fain suggest to those who are interested in this subject that they read Mr. Leadbeater's little book "The Astral Plane," which is a wonderful little classic on this subject. This book is the first and most complete scientific treatment of the subject of the Astral Plane and its scenery and inhabitants that the world has ever had, so far as we now know, and in these days of serious inquiry affords a guide to the solution of many difficult problems which students deem to be invaluable.

So popular nowadays is the subject of the invisible planes and their inhabitants, that the scientific magazine, *The Electrical Experimenter*, admits to its columns, according to *The New York Tribune*, a discussion by Hereward Carrington, of how Sir William Crooks took Spiritualism into his laboratory. It is certainly a sign of the times to see a scientific publication admit a discussion of this kind to its col-

umns. It is illustrated by drawings of various apparatus invented or utilized by the famous scientist whose researches into the mechanical psychic force belong to the classic stages of literature on this subject.

For deep penetration and scientific accuracy, I doubt if Sir William Crooks' researches have been surpassed. What is not generally known is that for years Sir William was a member of the Theosophical Society and enjoyed a friendship with Mr. A. P. Sinnett, the Vice-President of the T. S. Through this connection he undoubtedly derived leadings that helped him greatly in his researches.

A striking contribution is made by H. G. Wells to the literature of this subject. According to *The New York Tribune*, "Mr. Wells in his latest book, *The Undying Fire*, takes an unqualified fling at spiritualism. Through the voice of his hero, Mr. Huss, he proclaims that all this talk of spirit existence and communication is plain rubbish. "What a poor phantom of a world these people conjure up." Following Sir Eliphaz who had launched out with an awed and unquestioning acceptance of the whole psychic scheme, quoting as he did from the writings of such scientific men as Dr. Conan Doyle, and Sir Oliver Lodge, which I will not pause to repeat here, Mr. Huss goes on to condemn the whole scheme upon a basis that cannot fail to interest the Theosophical student—not that such a student disagrees with the facts of the astral plane as related by modern psychical researchers, but rather because if this were all the facts that the higher life had to offer, he would have to agree with Mr. Huss in his conclusion that it is rather a cowardly ideal to hold before people. That they can run away from all the pain, sin, sorrow and ugliness of physical life to a sublimated pleasure resort where all things are restored to a condition of ease and comfort, to the utter disregard of the sufferers left behind does not make a very noble appeal. Of course the flaw in the case, as presented by the psychical researchers, appears from the standpoint of the Theosophical student to be in the absence of the process of reincarnation. If the Happy Summerland were a permanent

institution where one could beat a retreat forever from his share of the burdens of life here, then Mr. Wells would have made a good cause against modern spiritualistic notions of the life hereafter. But when the Theosophical viewpoint, which is an ideal held by the greater part of the world's population and constitutes one of the oldest of all the doctrines of life, be added to that which the researchers are producing, then the Happy Summerland becomes only a vacation stage, a resort to which the man comes to recuperate for further effort upon this planet of sorrow and darkness. Once the principle of reincarnation and karma is embraced within the spiritualistic scheme, then the justice and ethical idealism of the whole thing becomes complete. It is right and just that after the terrible struggle and suffering of physical life, that there should be a stage of rest where recuperation and re-adjustment might take place, and then when that process is completed, another body is taken, the work here is resumed, and the man continues to shoulder the burdens that are rightfully his, and so on until mass perfection is achieved.

In the final words that follow, Mr. Wells shows that he has a deeper perception of the real fitness of the scheme of life as it actually is, only he stops short of the true solution. This he could get by taking that which has been offered by the psychical researchers and rationalizing it with the oldest of all the religious-philosophical systems that the world holds—that of the ancient wisdom embracing the scheme of periodicity in the manifestation of the human units of consciousness within their normal field of bodily expression. Thus completed, one would fain believe that Mr. Wells' revulsion of feeling against a partial scheme of justice could no longer take place. Here is the outburst of Mr. Huss' feeling against that partial scheme:

If there is a God above, and in the scheme of things, then not only you and I and my dead son, but the crushed frog and the trampled ant-hill signify. On that the God in my heart insists. There has to be an answer not only to the death of my son, but to the dying penguin, roasted alive for a farthing's worth

of oil. There must be an answer to the men that go in ships to do such things. There has to be a justification for all the filth and wretchedness of louse and fluke. I will not have you slipping by on the other side, chattering of planes of living and sublimated atoms, while there is a drunken mother or a man dying of cholera in the world. I will not hear of a God who is just a means for getting away. Whatever foulness and beastliness there is you must square God with that. Or there is no universal God, but only a coldness, a vast cruel difference. . . .

I would not make my peace with such a God if I could. . . .

I tell you of these black and sinister realities, and what do you reply? That it is all right because after death we shall get away from them. Why, if presently I go down under the surgeon's knife, down out of this hot and weary world, and then find myself being put together by a spirit doctor in this beyond of yours, waking up to a new world of amiable conversations and artificial flowers, having my hair restored and the gaps among my teeth filled up, I shall feel like someone who has deserted his kind, who has slipped from a sick room into a pantry. . . . Well, my infection will go with me. I shall talk of nothing but the tragedy out of which I have come—which still remains—which continues tragedy.

A rather sane contribution to this general topic has been made by Sinclair Lewis in the *Evening Telegram* of New York. Mr. Lewis is a well-known short story writer and very earnestly takes the position that whatever genuineness may attach to the experiences and conclusions of Lodge, Doyle, Hyslop and others, the success of these investigators should in no sense be invoked to prove the genuineness of similar investigations on the part of the general run of spiritualistic mediums and others who engage in psycho-mongering.

Mr. Lewis recently visited Lily Dale, the well-known Assembly in New York State, where the Spiritualists meet and communicate with the invisible world. The result of his visit has apparently been to put a very bad taste in his mouth for the methods, practices and people whom he found there. To quote his own words:

I want to establish some fundamental principles. I desire to prophesy. The spiritualists are going to answer my article by repeating their favorite incantation, which is the names of Crookes, Lodge, Wallace, Stead, Hyslop and Conan Doyle. They are going to ignore what I actually do say; they are going to twist my

meaning and assume that I have asserted that all psychic phenomena are necessarily deception. Of course, if I did say that it would be fair to contrast me, the novelist, with such master scientists as Crookes and Lodge.

But it happens that I don't say anything of the kind. I do not deny the possibility of the existence of spirit-life nor of any other force or form of existence. I am not studying Lodge, but Lily Dale.

I protest against the poor logic of saying—as the spiritualists constantly do—that because Lodge and Crookes were honest investigators, therefore any association of persons calling themselves spiritualists, psychics or occultists must also be honest.

The New York American also joins the chorus in thinking that the war has given a great impetus to Spiritualism in New York. It claims that recent scientific research has aided conversion to belief in communication with the dead, and that the New York following grows rapidly, eight churches and a host of persons studying psychical phenomena.

The American quotes Walter F. Prince, Ph. D., an investigating officer of the American Society for Psychical Research as saying:

The time will come when the weight of authority—that is to say, scientific men who have become convinced by the evidence—will be so strong that the public will fall over each other in their eagerness to accept the doctrine of spirit communication. We then shall have to expend much of our energy in holding them back from indiscriminate credulity.

Dr. Prince's remarks are striking. Undoubtedly there will be a very great deal of indiscriminate credulity, and that is not the worst of it. One of the most serious evils likely to arise out of this modern tendency to rush into the investigation of spiritualistic phenomena, is the further tendency to develop mediumship, to surrender the dictates of one's own practical judgments to that of some manifesting entity of which the writer or medium knows nothing. The goal of evolution is to develop Mastership, and mediumship runs in the opposite direction. Aside from bringing a conviction of the reality of the unseen worlds and the continuity of life, I see very little advantage in the modern discovery of Spiritualism. The true road of evolution is to improve that Royal Road called in the oriental litera-

ture the Path, which extends from the lower personality to the Higher Ego, or the Inner Self. The connection at present may be said to be very poor. Evolution is intended to make the connection a perfect one, and in its perfection one comes to possess Mastership. Therefore full encouragement must always be given to the development of one's own judgment, the solving of one's own problems, looking within oneself for Light.

There will undoubtedly be a great increase in commercializing mediumship, professional and personal. Think of the thousands who will be receiving private tips in stock gambling; who will be told of important inventions about to come to life, and how to produce them first; what the future is to be; whom one is to marry; when one is to die; how to win success in business; how to get the better of your enemies, and so on and so on. This is the discouraging side of it all. There is one thing, however, that will relieve the situation. Scientists have at last begun to take an interest in these phenomena, and through this interest the whole system may be put on a more rational basis, and a higher type of manifesting entity will then be attracted. Moreover, as the Theosophical facts become more and more widely spread among those who are passing over into the other world, a more intelligent comprehension of the conditions of that world will be possessed by manifesting entities, and clearer and more intelligent information will be received. It is almost pitiful that a man like Dr. Hyslop should be wondering what the joy of heaven is like, and expecting some entity to tell him all about it. The most rudimentary knowledge of Theosophy would have clarified that situation for him and enabled him to know that when ordinary people reach the stage of rest beyond the Astral Plane they have passed beyond the possibility of the ordinary methods of earthly communication.

Much of this psychic pabulum, necessary no doubt, seems indeed trivial to a student of Theosophy, and it is amazing to see how some of the people who are prominent in the eyes of the world have

touched so little of the realities which are of the very rudiments of Theosophy and its great theory of life. High though their worldly achievements may be, their theories of life and their understanding of the principles of the Ancient Wisdom seem almost childish compared to what even the average Theosophist knows, or at least accepts.

If the investigators of psychic phenomena would first read Theosophy and get an intelligent understanding of the planes of nature and man's various bodies corresponding thereto; if they could grasp the Theosophical theory of evolution through the growth of these bodies and their complete mastery in the end by the Spiritual Self; if they could perceive the reality of the Oriental philosophy, which asserts the identity of the Spiritual Self of man with the Universal Self, all these phenomena that they are contacting could be scientifically analyzed and classified and a deeper understanding of the whole subject would be gained. If the investigators will insist upon struggling up by the difficult inductive processes their progress surely will be slow, though no doubt most thorough. But I do feel that their progress would be greatly accelerated and illuminated and made no less thorough by a little even superficial though sympathetic study of Theosophy.

Any way, all this interest in the unseen worlds will have its good results in spite of some of the many disappointments that await the investigators. The number that will eventually discover that they are reproducing simply their own thought creations and not the messages of any living being on the other side will be very great, and then disappointment and revulsion of feeling will come. But out of it all there will be a few who will remain faithful to the investigations because rightly qualified in their hearts and they will contact the manifesting minds worth while on the other side, and thus in time will add considerably to the valuable knowledge to be obtained in these and other ways concerning the greatest of all problems: *why we are here and what we are to do about it.*

THE MARK OF A LIVING THEOSOPHY

By WOODRUFF SHEPPARD

Theosophy in sundry titular garbs has existed from the beginning of time. Beginning with the third century after Christ, this wisdom appeared under the name of Theosophy in various times and places, with the purpose of keeping alive or reintroducing among Christian peoples the Divine Wisdom as taught by the Christ during His ministry two thousand years ago.

Let us bear in mind that the message delivered and forming the basis of the Christian religion was of sufficient importance to be delivered by the Christ Himself—not by prophets, not even by the Masters; but the Christ brought this message to men.

Many Theosophists are expecting the return of the Christ within a few years and they most emphatically consider the coming of the Christ to earth a most important event, as do the thousands of Christians who are looking forward with eager expectations to the return of the Lord.

Now, my brothers, Theosophists having passed through the mineral kingdom some thousands of millions of years ago know what intense suffering it causes in a "crystal" to be forced to give up its "water of crystallization" to the point of disintegration. Remembering this, we can fully sympathize with the terrible agony that must be undergone by our crystalline brothers who pass through this process in the human kingdom today.

Progressivism, evolution, brotherhood, the responsibility of man for his brother, the birth of the Christ principle and union with Divinity were the messages given to humanity during the most recent visit of the Lord Christ to earth. These would indicate that the teachings are to be worked into the daily life of the humanity to which they came as a religion.

Through the selfishness, bigotry and greed of the Church Fathers, the inner Mysteries were forced out of the Church, the Roman clergy and to a greater extent the

Jesuits retaining some knowledge of these teachings.

With the stifling of the inner Mysteries the Gnosis was lost with its teaching of Rebirth and the Law of Cause and Effect. The loss of these powerful truths, making for sound, ethical and spiritual growth, plunged man into the stream of materialism which so marked the West during the middle ages and up to the present day.

The function of the present Theosophical Society, is to help stem this tide of materialism and our first two weapons are "Reincarnation" and "Karma". These teachings stimulate man to think along lines making for spiritual progress, place on him full responsibility for his acts and his condition and deprive those who would deceive of their power to mislead.

Our function is to bring back the teachings, the loss of which plunged the Western Church into appalling desolation. As a Society, we have spread these two teachings reasonably well; we are making some progress in the direction of brotherhood; but what are we doing toward developing the powerful teaching of the birth of the Christ principle in man and man's ultimate union with Divinity?

You will not get this warm, inspiring, vitalizing message so much from the chilly abstractions that come to us from the East, as you *will* from some Theosophical and Christian writings, and from the Christian New Testament.

If we wish to work for our own souls, let us stay where we are while humanity passes onward. If we wish to continue our work for humanity, it is time that our vision embraces other teachings pertinent to their present needs, which will prevent crystallization within our ranks. This crystallization has occurred along the same old lines and in the same old way in practically all other movements.

Carbon crystallized into a diamond is a beautiful thing because crystallization is natural at this stage of evolution. Preju-

dice, bigotry or intolerance, crystallized into a man professing to possess and to lead humanity to spiritual light is a hideous and deplorable thing.

A Theosophist suffering from the crystallization of either placid or pugnacious self-sufficiency is as worthless to this movement as the same type is to Christianity. Self-sufficiency is based on lack of knowledge and not on Divine Wisdom.

The claim that Divine Wisdom is the root of every world faith is obviously true. We can claim that the present Theosophical Society embraces and expresses these spiritual verities common to all, only in

so far as the members are open to Divine Truth from any source, and possess ability to eliminate from their lives prejudice and intolerance.

As each race of men evolve, richer and deeper truths are given out, and the latest incarnation of the Christ carries His latest message to man.

If we are to serve the Christian people who follow the teachings of the Christ, we should know their religion. Our future life and usefulness as a Society rests on our capacity to respond to, revivify and send forth His message, giving that powerful impulse which liberates the Christ within.

KHINTHA KODAW

The MESSAGE OF THEOSOPHY, published in Burma, has the following, which may be of interest to our readers. I venture to quote verbatim:

The following is a summary of "a talk" our members had with a notable Phongyi. U. San Mya from Taungdwingyi reported last June a conversation which he and Mr. Manickam had with a notable Phongyi, well-known by the name of "Khintha Kodaw." This Kodaw is an "Aranyaka" having spent about 35 years in a place called Yahanda-gon, a place of tradition where Arhats were said to have dwelt some time ago. He has a large following, and his presence in this place draws a large crowd of his devotees from morn till sunset. He looks very young for his age, and his countenance is marked with serenity combined with internal joy, a rare feature, and a sign of having attained the fruit of his "lokuttara" life.

After familiar greetings, when the question was put to him whether he has known or heard of anything about the Coming of Boddhisattva Maitreya before He attains Buddhahood or whether he has seen in the Buddhist scripture any statement of His Coming, his reply was that there was no definite statement in the scriptures, and yet Boddhisattva and other beings, stationed in "Tharavintha" and "Tusita" Heavens can come down at any time they choose. This they do to ripen the *Paramit* of Their own and at the same time to increase the "*Paramit*" of the world. Previous *Payaloungs* have done this, and the present *Payaloungs* will also do it. He said that there was a saying that during the time of *Boddhisattva Maitreya*, all religions will become one, and there will be no more different varieties of religious beliefs, and it is likely that He is coming to effect this. Moreover, Shin Nagasena came from "Tharavintha" Heaven when asked to come and help the world. The daily prayers of the Order of the Star now spreading all over the world will draw down His presence to meet the wishes of such a large congregation. When further asked whether he believed in His Coming at a near future, say fifteen or twenty years, he vehemently expressed his belief of inner conviction and stated at the same time that His Coming would be in less than that period, *the lowk toungmachaw*. The way in which he expressed this was with such a force as to draw an immediate conclusion that he was familiar with this idea. At the end of the interview he stated that though he did not tell his audience directly about the Coming of the World-Teacher, he was there asking the people to observe the "Silas" with the sole object of preparing them for His Coming.

The Gods move on in ordered measure; their steps are slow; they halt and pause and then move forward and the wind shakes, and things are disestablished and chaos reigns before construction. Always and ever as the Gods move forth confusion comes. Let changes come and fear not; he who fears change cannot step forth to universal gatherings. He who fears changes as limpets to their rocks clink tightly. Life fears no change for life is onward pressing and remakes itself. In reborn atoms must your forms be built. Meet changes as they come and swinging to them so shall ye build your atoms translucent to the light, transparent for the fire to course through.

(From "WORDS OF GOLD.")

FROM THE NATIONAL PRESIDENT

RESIGNED KNIGHTHOOD

Some months ago it was announced that Sir Subramana Iyer found it humiliating to retain any longer a knighthood granted by the British Crown and therefore had surrendered it. Recently Sir Rabindranath Tagore likewise renounced his knighthood, as appears from the following press dispatch dated Calcutta, May 2:

Sir Rabindranath Tagore has addressed the following letter to H. E. the Viceroy:

Your Excellency:

The enormity of the measures taken by the Government in the Panjab for quelling some local disturbances has with a rude shock revealed to our minds the helplessness of our position as British subjects in India. The disproportionate severity of the punishments inflicted upon unfortunate people and the methods of carrying them out, we are convinced, are without parallel in the history of civilized governments, barring some conspicuous exceptions, recent and remote. Considering that such treatment has been meted out to a population disarmed and resourceless by a power which has a most terribly efficient organization for the destruction of human lives, we must strongly assert that it can claim no political expediency, far less moral justification. The accounts of the insults and sufferings undergone by our brothers in the Panjab have trickled through the gagged silence, reaching every corner of India, and the universal agony and indignation roused in the hearts of our people has been ignored by our rulers, possibly congratulating themselves for imparting what they imagine are salutary lessons. This callousness has been praised by most of the Anglo Indian papers, which have in some cases gone to the brutal length of making fun of our sufferings without receiving the least check from the same authority relentlessly careful in smothering every cry of pain and expression of judgment from organs representing the sufferers.

Knowing our appeals have been in vain and that the passion of vengeance is blinding the noble vision of statesmanship in our Government, which could so easily afford to be magnanimous as befitting its physical strength and moral tradition, the very least I can do for my country is to take all the consequences upon myself in giving voice to the protest of millions of my countrymen surprised into the dumb anguish of terror. The time has come when the badges of honour wake our shame glaring in their incongruous context of humiliation, and I, for my part, wish to stand shorn of all special distinctions by the side of those of my countrymen who for their

so-called insignificance are liable to suffer degradation not fit for human beings, and these are the reasons which have painfully compelled me to ask Your Excellency, with due deference and regret, to relieve me of my title of knighthood, which I had the honour to accept from His Majesty the King at the hands of your predecessor, for whose nobleness of heart I still entertain great admiration.

LODGE DISCUSSIONS

From one of the lodges comes the information that "a new idea" is to be adopted in its work. To quote:

In addition to our regular meetings we propose to have an essay and discussion once a month on Theosophy and its relation to business by a life insurance member; to society by a social member; to the church by our Presbyterian member; to science by our sugar factory chemist; to health by our physician member, and to political economy by our member of the socialist political party.

It is indeed always helpful to have discussions when all present instinctively agree to differ and so make it impossible for any feeling to arise over varying opinions. Too often we mistakenly feel that there can be but one view and that is the one we ourselves hold, and that if anyone thinks differently there must be something wrong with him. It does us good to learn from open discussions just how many views are possible.

MRS. BESANT IN LONDON

The London correspondent of the **LABOR LEADER** of Manchester, a Socialist weekly, is quoted in the **New York CALL** as follows:

The return of Mrs. Annie Besant to the Socialist movement at the age of 72, after nearly three decades of work in the theosophist movement in India, is refreshing to old time English Socialists. Mrs. Besant had been one of the leading workers in the movement for many years when she dropped out to devote all her time to her religious work, succeeding Madame Blavatsky as the head of the theosophist sect. The gentle and beneficent rule of India by Great Britain has brought her back to the Socialist movement with all the fire and enthusiasm of her younger years.

THE TRAFALGAR SQUARE DEMONSTRATION

It was assuredly a brave crowd of "the third

hunger" men and women who gathered in Trafalgar Square on Sunday afternoon. Herbert Morrison as Secretary of the London Labor party, had, as usual, done his utmost to secure a successful demonstration, and there was no doubt about the determination of either the speakers or the audience. As was natural, the greatest cheer arose for Mrs. Annie Besant, who can seldom, in all her 72 years, have felt herself more eagerly welcomed. With her white hair and dignified robe she made a wonderfully picturesque figure as she stood in London's historic square to protest against the crime of our militarist intervention in Russia. She powerfully reminded her audience of the atrocities of Czardom and demanded that the Russian people be left free to fight out their own way to freedom. It was clear that the 300 millions of India were never far away from her thoughts. There were those in her audience who recalled Mrs. Annie Besant's work in the great London dock strike of 1889, and wondered if she felt sad to think how little apparent progress had been made since then.

PHOTOGRAPHS OF MRS. ANNIE BESANT

Dr. F. Milton Willis has sent me an old photograph of Mrs. Besant taken as early as 1885. He found it in an old book store. He has suggested that considering her increasing age Krotona might wish to make a collection of as many photographs as may be found in the Society as a historic record. The idea is a good one, and I have asked Mrs. J. K. Adams of Krotona to be the custodian of such collection. Therefore those who may now have, or hereafter obtain any of the photographs of our President, either in old book stores or elsewhere, and would like to add them to the collection will please send them to Mrs. Adams. She will carefully make the collection and put them in permanent form.

MRS. BESANT BEFORE THE LABOR PARTY

Arthur Gleason, writing in *THE SURVEY* for August 2, 1919, writes interestingly concerning "the dramatic debates on Nationalization of the mines and Russian intervention" occurring within the British Labor Party during last June. Theosophists will be keenly interested in the following excerpts from his remarks:

One speaker advanced like a priestess. Annie Besant has returned to her own, after her twenty-six years in India, where she has traveled far toward the "dweller in the innermost". Wherever she goes, dusky, turbaned Hindus guard her. She has had a hand in three deep-

reaching insurgencies. Far back in the '70's, she and Bradlaugh stood trial for making public knowledge to lessen the birth-rate of Great Britain. Years later she was one of those first Fabians, with Webb and Shaw and Bland, who published the volume that "permeated" England, and helped to break ground for last month's Coal Commission. With the aid of the Babus she has given translations of the Hindu writings, including the "rare and precious Lord's Song" of the Bhagavad Gita. From time to time in the last generation the East has stirred with aspirations and the whisper of her name has flown across the continent.

Annie Besant stood quietly under the greeting of the delegates, an old woman, with thick white hair in waves across her head. She wore a rich robe-like dress of cream-yellow, gracious to the eye, and cunningly wrought at the cuffs and bodice in dyed stuffs of many colors, patterned of tiny threads. "Comrades of the long ago," she began. Her voice caught up the gathering with its rhythm, every sentence taking its full curve. The effect of this strange presence, returned to the West for what unguessed purpose, was compelling on the audience, who ceased to be a labor conference and became for the moment a dumb and waiting people, expectant of the word:

"There are only two ways from serfdom to liberty—the way of reform and the way of revolution. Will you not help us in India to reforms that will avoid revolution? Mr. Montagu's bill does not give us a central government. The British Labour Party at Nottingham endorsed India's claim to self-government. We come now to ask you for your help in gaining from Parliament that home rule which you have already declared has long been our right. You may say to us, 'But you have the blessings of British rule, and why should you barter that for the winning of home rule?' We want it to secure those things that make a people contented and prosperous—for longer lives and shorter hours and food for all. But why should we seek to prove to you why we want home rule? It is for you, if you deny us the right, to prove your right to make the denial.

"Home rule is the right of every nation, that it may carry out its mission in the world; and you can never have the true International until you have nations that are able to unite.

"We would plead with you, the mother of all free institutions, to your consciences, your honor, your traditions—to you who sheltered Mazzini and welcomed Garibaldi, will you not help us?

"The League of Nations is a league of white nations to exploit colored nations. It should be a league of free peoples. In India there is the last autocracy in the world. But when you went out to fight for freedom, India sprang to your side. She has an autocracy still, and no date to the ending of it. By the passion

of her enthusiasm, then, Britain may judge of her disappointment today.

"Give us some power in the center, and let India through her councils speak. Help us to drive a gap in that citadel of autocracy, and India will widen the gap till the walls fall.

"Some of her children are still-born, and half her population live on one meal a day. You are sorry for your starving enemies. Will you not also be sorry for your friends?

"Give us freedom, and our people shall not starve. Give us home rule, and we will do for ourselves what you are unable to do for us. Give us a chance of raising a mighty nation, a nation of glorious traditions, and let it go forward with you, a free nation among the free nations that make your commonwealth, and Indians will bless your name in the future, and be glad at last that you landed in India as merchants."

A newspaper clipping comes to me, wherein it is announced that the Rev. Harold O. Boon has recently been installed Rector of St. Paul's Church, Eastchester, N. Y. To quote:

The young clergyman is especially interested in the newer religious movements of today, and has been for some years an active member of the Theosophical Society.

A THEOSOPHICAL CLERGYMAN

Dr. Boon has long been one of our devoted members and one can but feel that his dedication to the deeper religious ideals found therein will enable him to carry into his church activities a certain depth of influence that will greatly add to the power of his church. If the clergymen of all the Christian communities could only realize the great foundation of wisdom that has been preserved for them from immemorial times, and that can be found in the modern teachings of Theosophy, they would be eager to absorb this teaching and to radiate it upon their respective environments, for this would redound greatly to the revivification of the churches wherein they are leaders. Mr. Boon's advanced step is worthy of a liberal following.

AN UNACKNOWLEDGED GREETING

Among the many greetings of love, loyalty, and sincere good wishes submitted at

the convention of the American Section, T. S., was one that unfortunately failed to reach the gathering. It is regrettable in this particular case, as the greetings came from a devoted and sincere band of Theosophists at Repressa Prison, Folsom, Cal. These brothers sent a beautifully illustrated roll carefully prepared by one of their members, and mailed it to Chicago where it was handed to me. At the same moment I was called aside and I requested the clerk to replace it in my box, adding that I would call for it at a later hour. To my disappointment and chagrin when I came for it the roll could not be found anywhere, and so the Convention was deprived of the pleasure of receiving the well wishes of their brothers, who are working out their karma in confinement. On returning from the Convention I explained the unfortunate circumstance to a correspondent in the prison and asked for a copy of the sentiment expressed. The following has been sent:

TO OUR BROTHERS AND SISTERS ASSEMBLED AT CHICAGO, ILL., TO TRANSACT THE BUSINESS OF OUR FATHER, GREETINGS:

We the Members of the Repressa Theosophical Study Class at Folsom State Prison, California, unite in tendering our heartiest well-wishes, true sympathy and loving thoughts to the pioneers of a movement, which has withstood the onslaught of vulgar worldy pride, which had espoused and promulgated the highest principles of BROTHERHOOD, and in doing so, had always endeavored to ameliorate the conditions of its younger brothers.

We are glad that we are given an opportunity to humbly express that, that otherwise would remain unsaid in the innermost recesses of our heart. We are proud to have this prerogative: to call you our friends!

And as the gentle Nazarene said: "Where there are two who meet in my name, I am in their very midst," we rest assured that He will attend your sacred conclave, give freely of His spiritual advice, and guide and urge you nearer to the arcane SOURCE of our being.

SADDHU.

Repressa, September 1 th, 19.

A. P. WARRINGTON,
National President.

FROM THE NATIONAL SECRETARY

Continuing the discussion of last month, which was begun in an effort to bring about a better understanding as to the business details of the Section between the various Lodges and Headquarters, the following points may be of value:

Much of our difficulty arises from the fact that there are frequent changes in the officers of the local organizations, new secretaries coming in from time to time, many of whom have had little business training. It therefore requires care and patience, but also furnishes an opportunity for training which will be of value in later lives if not in this one. Much difficulty is experienced at Krotona because of the fact that the business of the different departments is so often combined in one letter. This necessitates considerable delay and gives opportunity for inaccuracy in the handling of the various accounts. I am therefore printing in this issue the information which will enable the lodge secretaries and members who write in to Krotona, to classify their needs, sending each communication to the proper department direct. If it is desired to enclose more than one matter in the same letter, the business of each department should be stated on separate sheets of paper so that one letter will not have to go through several offices or the time be taken to copy extracts in one department for the benefit of another.

One of the greatest sources of inconvenience is the habit of many members in sending money to the National Secretary for the purchase of books, which should be ordered direct from the Publishing House. Another frequent cause of delay is the sending of inquiries about Theosophy and requests for free literature to the National Secretary instead of to the National Publicity Director. In general it might be stated that the National Secretary's office deals with the business of the *members* of the Society, and the National Publicity Department deals with the business connected with *non-members*. If it is desired to join the Society, a letter should be addressed to the National Secretary; if it is desired to inquire about Theosophy and its liter-

ature, to obtain information as to study courses and methods of interesting non-members, the letter should be addressed to the Publicity Department.

All changes of address of the members should be sent promptly to the National Secretary and not to the Editor of the Messenger, as the mailing list for our publication is handled from this office. This is particularly important where a member is demitted from one Lodge to another or to membership-at-large. It is also very important that we should have notice of the change of name of any member due to marriage. We have found it necessary to keep a separate file from which to check up communications received from ladies who have formerly been known to us only by their maiden name. Subscriptions for non-members for the Messenger should also be sent to the National Secretary as this office handles all money received by the Society except *donations* for particular departments or purposes.

The lodge secretaries can very materially lessen the work at Headquarters if they will carefully follow the table on the back of the application blanks when they send in the dues of new members, which states the exact amount that should be paid according to the month in which they join. This date is determined by the date when they are admitted to the Lodge, a space for which is left on the margin of the application which should always be filled in by the secretary, followed by the name of the Lodge. This date may be the same or later than the date in the body of the application which is the date when the applicant signs. When joining as a member-at-large the date in the body of the application is the only date of importance and the words "member-at-large" should be entered on the margin by whoever sends in the application. If a member joins through a Lodge the date when the Lodge accepts him as a member is the date when the link is made from which all future calculations are made. The applicant must sign for himself. These instructions are all noted on the application blank but are

frequently overlooked, causing delay and confusion when they come in.

Occasionally it becomes necessary to inquire of the lodge secretary as to the details of the record of some person's membership. It is, therefore, very earnestly requested, for the better co-operation with this office, as well as for the benefit of the Lodge, that it should have its own complete records. All lodge secretaries should keep an accurate list of the members of the lodge, showing the date when they were admitted, the amount they paid, who acted as sponsors, the date when their dues were forwarded to the National Secretary, the date that their diploma was delivered to them, and such other matters as may be of interest. The holding of the position of secretary of the lodge carries with it not only an honor but an obligation, an obligation which spells opportunity for service. It is a very real pleasure when the National Secretary is allowed to actively co-operate in the carrying out of these duties.

DEATHS

It has been the custom to publish from time to time in the Messenger a list of the deaths of our members. It has been recently suggested that it would be a matter of equal interest and importance to record the births of those children who are born into Theosophical families, or into any home where there is a member of the Society. From the cosmic standpoint one event is of no more import than the other, but from our practical everyday viewpoint we are better acquainted with those who have been with us for several years and therefore more interested in them. I should be glad to receive expressions of opinion as to whether it would be advisable to keep such a list.

The following members have passed to life on the other side:

Mrs. Katherine Averre, Newark Lodge.
Mrs. Isabel B. Berry, Butte Lodge.
Mrs. Helen E. Brock, Krotona Lodge.
Edward G. Garnsey, Akbar Lodge.
George S. Gedeon, Dharma Lodge.
Mrs. Corrine Harper, Truthseekers Lodge.
Franklin C. Hunter, Sheridan Lodge.
William R. Mason, San Francisco Lodge.
Joseph Masse, Calgary Lodge.
Mrs. Emma O'Connor, Member-at-Large.
James M. Odell, Austin Lodge.
Charles M. Shissler, Crescent Bay Lodge.
Mrs. Anna M. Spalding, Member-at-Large.
George M. Taylor, Louisville Lodge.
C. H. Van der Linden, Santa Rosa Lodge.
Mrs. Emma F. Wolford, Spokane Lodge.
Mrs. Ellen B. Yates, Krotona Lodge.

FINANCIAL STATEMENT FOR SEPTEMBER, 1919

Receipts	
Fees and Dues	\$1423.74
Krotona Special Operating Fund	60.00
Messenger Subscriptions	21.53
Publicity Donations	363.88
Publicity Organising Fund	15.00
Miscellaneous	51.80
Interest	20.16
	<hr/>
	\$1956.11
Bank Balance Sept. 1	\$715.78
	<hr/>
	\$10672.89

Disbursements	
Rent	\$ 40.00
Salaries	325.00
Printing	186.50
Miscellaneous Accounts	69.97
Postage	14.75
Expenses	57.85
Telegrams and Telephone	56.18
Refunds on Fees & Dues	26.25
Exchange on Check	1.00
	<hr/>
	\$777.50

MESSENGER DEPARTMENT	
Salaries	\$135.00
Printing	154.00
Rent	4.00
Sundry Accounts	148.50
Postage & Incidentals	62.50
	<hr/>
	\$504.40

PUBLICITY DEPARTMENT	
Organising Fund	\$120.00
Rent	13.50
Salaries	96.00
Postage & Incidentals	27.26
	<hr/>
	\$256.76
	<hr/>
	504.40
	256.76
	<hr/>
	9134.23

Sept. 30, 1919—		
Bank Balance	\$8993.86	\$10672.89
Cash on hand	140.37	
	<hr/>	
	\$9134.23	\$10672.89

FOSTER BAILEY,
National Secretary.

MONTHLY LODGE AND MEMBERSHIP RECORD SEPTEMBER, 1919

Total number of Lodges.....		198	
Lodges chartered	0	Lodges dissolved	0
New Members.....	121	Deceased	7
Reinstated	32	Resigned	4
Transfer from other Sections.....	0	Transfers to other Sections.....	0
Total Active Membership.....	7426	Transfers to Inactive Membership.....	0

NOTICES

Please hereafter send only communications on general and personal matters to:

A. P. WARRINGTON,
National President,
Krotona, Hollywood, Los Angeles, Calif.

Send all dues and other T. S. monies, all applications for membership, Lodge reports, changes of address, subscriptions to the Messenger, and all general routine T. S. matters addressed to:

NATIONAL SECRETARY,
American Section, T. S.,

Krotona, Hollywood, Los Angeles, Calif.

Make checks, drafts and money orders payable to the *National Secretary, T. S.*

Send all literary matter for publication in The Messenger addressed to:

THE EDITOR OF THE MESSENGER,
Krotona, Hollywood,
Los Angeles, Calif.

All copy for The Messenger should be submitted typewritten.

Send all requests for propaganda matter, free literature, information concerning inquiries about Theosophy and names of those possibly interested in Theosophy to:

THE PUBLICITY DIRECTOR,
Krotona, Hollywood, Los Angeles, Calif.

Requests for lecturers, inquiries or suggestions as to methods of arousing interest in new fields, and all work connected with the reaching of non-members is the business of this department.

Send all orders for books, pamphlets, magazine (except the Messenger), stationery, post cards, charts, diagrams, photographs, incense, T. S. seals and emblems to:

THE THEOSOPHICAL PUBLISHING HOUSE,
Krotona, Hollywood,
Los Angeles, Calif.

Make checks, drafts and money orders payable to:
The Theosophical Publishing House.

FROM THE PUBLICITY DIRECTOR

Publicity is the success of any legitimate enterprise. Our genial National Lecturer, Mr. Hanchett, says that Theosophy is a joyous teaching. When one takes up the Wisdom Religion he should begin to radiate joy. We agree with both conceptions, so we will make JOY an integral part of our publicity work.

Publicity being the success of legitimate enterprise; it is conversely the doom of that which is against the general good; and further, joy is the extinguisher of gloom. In these two we have a strong team to help draw the load of humanity. This team cannot be stopped.

RADIATE

Did you ever see a gloomy Theosophist? Never, it is not possible! Gloom is darkness and Theosophy is light and where light is, darkness cannot be.

A Theosophical Section composed of several thousand "lights" is a powerful publicity medium. Turn on your lights, for publicity!

OUR ACTIVITIES

The life of the Section hinges on publicity. The wisdom of our movement is closed to the world except as we reveal it thru publicity. The voluntary contributions that come to this department from the members are pledged to publicity work, consecrated to the cause of carrying Theosophical teachings to our brothers. The proper carrying out of this work rests on the administration of these funds as a very sacred trust. Our endeavor is to make every dollar do a dollar's worth of work.

NEW FOLDERS

Twelve new leaflets are being arranged, six of which will go to the printers within a month (the remainder to be printed early next year), while some of our old "servers" will be retired.

Of folders "The Riddle of Love" has been reprinted, and "Stepping Stones to Happiness" compiled by the former Assistant Publicity Director, is in the hands of the printer. A third folder is in manuscript to come out soon.

FINANCING OUR PUBLICITY WORK

As a matter of information for new lodges and members, we call attention to the fact that there is nothing in this department to sell. Literature is sent gratis to those who keep us informed as to their needs.

Our National Publicity work is supported by voluntary contributions from T. S. members and friends of the Wisdom. The scope of activity has increased in a way that is both gratifying to the Section and indicative of right principle in operating.

Take account, my brother, of your own needs; weigh against them the dire need of the world at large for a knowledge of our Wisdom Religion, then send us what you feel is right to help carry on the wonderful work of reaching directly or indirectly all people. We are your servants in this.

BRIEFS

Publicity Agents, secure an ample supply of literature for free distribution and advise us as to your needs for our visits of National Lectures in time for us to forward that which is required.

Have you a bulletin board well placed in the Lodge Rooms on which to display all matters of interest?

Calgary sent in a list of interested non-members for our "Krotona Series" following Mr. Rogers' recent lectures there.

El Paso reports a successful course of lectures by Mr. Munson, with an increase in membership and 40 names sent us for the "Krotona Series." This also means an increase of 40 names for El Paso's local mailing list. Good for El Paso!

Increasing numbers of professional people are appearing on our "Krotona Series" mailing list. Within the past few days we have added to our list the addresses of all professors, known for their liberal attitude, in three of our Universities. May we receive from members in all university or college cities such a list?

Mayflower Lodge, our Spanish Lodge in New York City, is planning a Spanish edition of our "Krotona Series" of booklets for publicity work. We wish Mr. Pedro A. Fernandez all success.

New Haven, Conn., reports three public classes weekly in addition to routine lodge activities.

FROM MRS. HARRIET TUTTLE BARTLETT

Mrs. Bartlett reports a successful time in Denver in which she gave 20 lectures and conducted a series of classes in "Esoteric Christianity." A great many club-women were reached in their own meetings through four addresses and in the lectures held in the lodge-room which they attended. Mrs. Bartlett spoke in two Churches and filled one pulpit while the pastor was away on his vacation.

The work seemed to take well with both the orthodox and the Theosophists. One minister has been in attendance at this course of lectures and states that Theosophy supplied that which he needed.

FROM MR. FRANCIS G. HANCHETT

We have very good news to report from the place we first visited. We organized a new lodge in the "twin cities" of Michigan, St. Joseph and Benton Harbor. There has never been a lodge in either city, but we found here a splendid nucleus with the result that the charter for a new lodge will be asked for by twelve members, in fact the number may be increased slightly. This new center is very promising, some of the members having belonged to the Society for years, others having been earnest students.

We have given a series of lectures at Milwaukee and Madison, Wis., both places brought out a reasonable attendance with much interest evinced. Promising study-classes for beginners were formed.

Milwaukee lodge is quite strong and is organizing to do a good season's work.

Madison lodge lost three members in the War and many through removal, but seems to be taking on a new lease of life and judging from the enthusiasm of the members Theosophical activities will go on unabated.

Mrs. Hanchett is with me, well, and of very great help.

ITINERARY OF FRANCIS G. HANCHETT:

Louisville, Ky. December 3, 4, 5
St. Louis, Mo. December 7, 8, 9
Kansas City, Mo. December 10, 11, 12

Memphis, Tenn. December 14, 15, 16
Jackson, Mo. (unorganized) December 17, 18, 19
New Orleans, La. December 21, 22, 23
Mobile, Ala. December 28, 29, 30

ITINERARY OF L. W. ROGERS:

Baltimore, Md. December 3, 6
Pittsburgh, Pa. December 7, 9

ITINERARY OF EUGENE W. MUNSON:

Montgomery, Ala. November 4, 7
New Orleans, La. November 9, 12
Pittsburgh, Pa. November 16, 19
Washington, D. C. November 23, 26
Norfolk, Va. November 27, 30

PUBLICITY RECEIPTS FROM SEPT. 10 TO OCT. 10

Katherine Wynne, Morris Hill, Ind.	\$.20
Mrs. Blanche Ortman, Chicago, Ill.	50.00
Herbert E. Dunton, Salida, Colo.	3.00
Olaf Larson, Seattle, Wash.	10.00
J. R. Thompson, Ishpeming, Mich.	10.00
Ruby G. Reed, Fitchburg, Mass.	1.00
E. Rook, Boulder, Colo.	1.06
Roma D. Briggs, Colorado Springs, Colo.	2.00
M. A. L. Parsons, W. Va.	5.00
Hazel Patterson Stuart, S. Pasadena, Cal.	5.00
Los Angeles Lodge.	3.50
Thomas B. Clayton, Ontario, Canada.	3.00
Helen P. Tower, Waterville, N. Y.	20.00
Mrs. Celine Baekeland, Yonkers, N. Y.	2.00
W. J. Bracken, Viewfield, S. Dakota.	50.00
P. Johnson, Richmond, Cal.	2.00
Krotona Lodge, Los Angeles, Cal.	11.05
Phillip Kuntz, Phoenix, Ariz.	1.00
E. Drayton, Hastings, Barbados.	1.00
Mrs. A. L. Ezell, Portsmouth, Va.	1.00
H. C. Hutteball, Los Angeles, Cal.	1.00
Thos. S. Millikin, North Bend, Ore.	10.00
Newark Lodge, Newark, N. J.	5.00
Mary Fouraker, Dallas, Texas.	2.00
John A. Campbell, Davenport, Ia.	5.00
O. M. Carpenter, Derbyline, Vt.	1.00
Anaconda Lodge.	1.25
Mr. Muller, Anaconda Lodge, Mont.50
Mrs. A. C. Humphrey, Denmark, Ia.	1.00
Mrs. A. E. Spriggs, Helena, Mont.	1.00
F. W. M.75
Mrs. J. H. Collins, Wallace Idaho, Lodge.	15.00
Myrtice G. Leggett, Honolulu.	2.00
Seattle Lodge.	20.00
Pacific Lodge, San Francisco, Cal.	2.50
Ralph E. Packard, Talent, Oregon.	1.00
Clifford D. Benson, Baltimore, Md.	10.00
F. E. Hobart, Fort Worth, Texas.	1.00
Dr. W. A. Robertson, Crookston, Minn.	1.00
Eva. E. Hoyt, Central Lodge, New York.	3.00
E. Rook, Oklahoma.	1.06
Florence Van Bergen, Cortland, N. Y.	2.00
Berkeley Lodge, Berkeley, Cal.	10.00
Berkeley Lodge, Berkeley, Cal.	2.50
Brotherhood Lodge, Detroit, Mich.	4.00
Mrs. S. A. Peake, Port Huron, Mich.	1.00
Mr. Edmund Kiernan, Cambridge, Mass.	2.50
Total	\$288.87

WOODRUFF SHEPPARD.
Publicity Director.

FIELD SERVERS

My brothers, look around for those acquaintances who need Theosophy and have them ready for the Correspondence Course.

Theosophy, as we know, is not what one would call a popular movement. Other movements promise health, wealth, power and happiness in return for regular payments, regular attendance, undivided allegiance, the sacri-

fice of independent thinking and reading. For all or anyone of these given, you receive something material or spiritual in return.

Now, Theosophy is not in the least popular among seekers for the "perishable," but is decidedly popular among those who want to know; among those who sense the illusion of life; among those who would rid themselves of enslavement to the senses; among those who would replace the grind of life with the bliss of life, the uncertainty of ignorance with the assurance of knowing; among those who would attain to union with the Christ, with Divinity.

These things, my brothers, flow from Divine Wisdom, and the Field Servers—a number of volunteer workers—are working diligently on ways and means of carrying this

Wisdom to our brothers in a more assimilable form.

Our teaching must be simplified as much as possible, rendered coherently connected and lead to an ardent desire to take up and live the Theosophical life.

THANK YOU:

We appreciate and heartily thank our fellow workers who have sent us outlines of their especially effective methods in connection with classes and field work.

Tested ideas are good, and a consideration of them tends to stimulate thought along other lines. Keep up the good work!

WOODBUFF SHEPPARD,
National Organizer.

FROM THE LECTURE FIELD

The present tour, beginning August 31, has been much like its predecessors—a mixture of good arrangements and bad arrangements, good audiences and poor ones. But one notable thing occurred that broke the records of fifteen years, so it should have mention. Winnipeg is a city of perhaps 200,000 population. Our Lodge there may have thirty or forty members. They are the usual thing in membership—mostly employees of somebody else, with a very few in business for themselves, but not a wealthy person among them. They resolved to make the very most of the chance to reach the public. The fine hall of the School of Arts and Music was secured, seating ordinarily about 350. Then they invested \$90.00 in advertising. The result was that extra chairs were carried in, the platform and stairway were utilized and people who could not get in gathered about the open door. The audiences must have averaged considerably more than four hundred. At the close of the course the committee handed me the entire gross receipts, exceeding \$230. In the final collection one plate contained a \$10 note. Winnipeg balanced the account for several "weak sisters."

The space which is usually devoted to reports of the work done during the month could, I believe, be more profitably used in urging those who make lecture arrangements to do it in such fashion as will insure better results when a lecturer arrives. We have some Lodges that invariably give prompt attention to correspondence and

make the arrangements most efficiently. But they are unfortunately a small percentage. The few days of a lecturer's visit should be a harvest time in which those who are half way along toward membership are gathered into the Lodge by the new stimulus received, and many more of the public are convinced that theosophy meets a real need in life. Now, while it is true that results depend largely upon how skilfully and acceptably the lecturer presents the philosophy, that is by no means all that is involved. The work of preparing for the lectures is equally important and if that is not well done there can be but partial success. The old saying that a chain is no stronger than its weakest link is doubtless quoted so often because it vividly presents a great truth—the truth that all the strength of many links represent only wasted energy if some other link fails to sustain its part of the load. A single weak link can bring to naught all the efficiency of all the others. After many years of field work it is my deliberate opinion that the weak link in the American Section is the lack of executive capacity among the members. I have often wondered if the reason why so many theosophists seem to find it nearly impossible to do business as business people do it is because they have had many incarnations as monks and nuns and yogis, and so have not evolved the business faculties. There must be some reason for a thing that is so very common. It is not at all my purpose to criticise or find fault but if we can "reason together"

to the end that some improvement can be made it will add much to the success of the work we have to do together.

Perhaps the one thing from which the greatest damage comes is the failure of those in charge of arrangements to promptly answer letters. Whether it arises from inability to mentally measure time and grasp the fact that it is slipping away, or from something else, the unfortunate fact is that a large number of those with whom a lecturer must deal fail to give business-like attention to correspondence. The result is that instead of doing long-time, deliberate advertising, with programs on hand at least two weeks before the date of the lectures, there is a wild rush in the final days, in which there is no possibility of doing things right, and when the course opens the lecturer faces a half-filled house. The truth about the matter is so much worse than one can believe that I feel impelled to give a few actual experiences. In one case on this tour the secretary sent an enthusiastic invitation and wanted as much time as I could assign. That city had not had any work for a long time and it looked like a good field. I assigned the maximum time and then waited six weeks without receiving a reply. As I was frequently changing my address, and letters often followed me about a long time before overtaking me, I sent at various times the advertising and other data, hoping to get some kind of a response, and always expecting forwarded letters to arrive. Two weeks before the date of the lectures I sent the press matter. Still no acknowledgment. Just six days from the lecture date I got a letter from a new secretary with the usual apology in such cases, "so very, very sorry," etc., etc., which is supposed to be full compensation for any upsetting of plans! The old secretary had moved to another city and placed the matter in the new secretary's hands without giving me any notice of that fact. The new secretary had thought of writing me but concluded that he would better wait for the annual meeting! It was then decided that they would better not have the lectures after all. According to his own letter that decision was made three weeks before he

wrote me about it! Had I been notified even a week after he knew it I could have used the time for the cities ahead that were clamoring for more lectures than I could give them. But it was too late, their advertising was out, and I was forced into idleness.

In another case repeated letters elicited no response until about ten days before the lecture dates. Then a sharp note brought a reply. The secretary wrote that she was very sorry to have neglected the correspondence but for some weeks she had been mentally much disturbed and was anxious about a personal matter! When I reached that city I found them rushing out the advertising on the morning of the day the lectures were to begin! The very natural result was that I had audiences of about twenty-five people.

While these are, of course, unusual instances in a long and painful experience the sad fact is that a minor note of inefficiency runs through every lecture tour in America. Prompt attention to important business is not the rule but the exception. At the moment this is being written I can not be free from anxiety about no less than five places ahead because my letters remain unanswered and I am wholly without information as to whether halls have been secured and advertising attended to. The probability is that everything is all right, but I have not been permitted to know it, and if I should now learn that something has gone wrong I may again be forced into idleness, a thing that has happened twice in five weeks.

If we can find a way to induce our people to bring ordinary commercial methods into our theosophical work it will give our lecturers much larger audiences, and more of them, and thereby add many hundreds of members to the Society annually. We are quite properly hoping to increase still further the number of our lecturers. But there is also a very simple way of increasing the efficiency of those we have, and that is by business-like attention to the lecture arrangements.

L. W. ROGERS.

From the Science Department

FROM THE SCIENCE DEPARTMENT

THE NEW SCIENCE OF HEALING

"Nothing useless is or low,
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest."
—LONGFELLOW.

The most stubborn fact in life is pain: disease, of which it is an indication, is a problem which we all have to face; hence everyone is personally, vitally interested in HEALING,—the Treatment and Cure of Disease.

Probably more study and investigation have been devoted to this subject than to all others combined, yet it is a fact that up to the present time we have no generally-accepted Science of Healing. All scientists agree as to the general laws of chemistry and electricity: we have learned them and can prove them experimentally in the laboratory; but we are still more or less ignorant of the laws and principles of Life and their manifestations in health and disease.

In no class or profession do we find more disagreement, dogmatism and intolerance than among the physicians and healers. The "orthodox" or regular physician scoffs at Christian Science and Mental Healing, while the various "drugless schools" deny and bitterly oppose the principles and practices of the "Allopaths"; the latter, even today ridicule the Homeopaths, who have risen to a respectable legal standing despite nearly a century of persecution from their brethren of the "Old School."

Even in the study of pathology we have many conflicting opinions; although this is naturally more of a laboratory subject so far as the study of the results of disease are concerned. But when we come to causation the conflict still rages; but every one is quite sure that his particular pet theory is the only correct one.

In such a chaos of conflicting opinions the truth-seeker has a rather difficult task; yet it is obvious that before Healing can really become a science much of the present controversial matter must be done away with. To do this and to discriminate between the true and the false requires not only a tolerant, unbiassed and receptive mind, but also an actual detailed and per-

sonal knowledge of the many conflicting systems of healing that are exploited at the present day.

If we study the lives of the Great World Teachers we find that they all taught and practiced Healing,—healing of the body through Their Knowledge of the finer forces of Nature and the Law of Health,—healing of the Soul through the Divine Wisdom which They taught.

"Preach the Gospel, and Heal the Sick!" the Christ instructed his disciples. These two cannot be separated: the true Healer must be a spiritual teacher, and vice-versa. The failure of Medicine to become a true Science of Healing,—and of the Christian Church to more fully regenerate the world may be attributed largely to the fact that the physicians have worked exclusively from the "Form-side," from a basis of materialism,—while the churchmen have concerned themselves only with the "cure of Souls." The time has come to synthesize these two professions.

The writer believes that the occult teachings regarding the nature of man and his bodies offers the best working hypothesis upon which to proceed in the study of the science and art of healing. This Ancient Wisdom of the East is appearing under many names in the modern Ethical Movements, and has already done much to synthesize, harmonize and reconcile the differences between conflicting religions, philosophies and creedal systems: it has done much to amplify and enlarge the scope of science, and is destined to have a similar synthesizing and unifying effect when applied to the study of the various phases of the art of healing.

Briefly outlined, it recognizes man as a spiritual entity unfolding and evolving through forms or bodies, learning by many mistakes to more fully realize his real spiritual nature and to live "more abundantly."

It teaches that man has a composite three-fold body,—a physical body through which he acts, an emotional apparatus through which he feels and desires, and a mental mechanism through which he thinks:

this complex triple machine forms the whole body of man and determines his personality. Like any other machine it may get out of order and give trouble through the injury or misuse of any of its parts. The healer therefore, has to find out what and where the trouble is, repair the machine and prevent the recurrence of the trouble by the removal of its cause, (in medical parlance,—diagnosis, treatment, and prophylaxis).

We believe that in the future the most successful healers will be trained Occultists who can see clairvoyantly and who can therefore diagnose disease in the emotional and mental bodies as well as in the physical vehicle. Even today we have psychic and mediumistic clairvoyants who have what is popularly called "X-Ray Vision" and can use it in diagnosis. They are regularly employed in some hospitals in France.

The study of the "Aura" of the patient also affords clear indications for diagnosis and treatment if we have Etheric Vision and can see it. Dr. Kilner of London made it possible for people who are not clairvoyant to see the coarser part of the aura and to diagnose therefrom. A most remarkable system has been devised and perfected by Dr. Geo. Starr White in which disease is diagnosed from its auric emanations by accurate and demonstrable methods of a purely physical nature. Dr. White's discoveries have inaugurated a new era in the science of diagnosis. Only those scoff at his methods who have never personally tested them or mastered his technique.

One who wishes to heal intelligently will not neglect, of course, the purely physical methods of determining disease, such as the X Ray, chemical and microscopic examinations, etc.

Diagnosis of diseases which have their seat in the emotional and mental vehicles, (not diseases of the brain, for these are usually physical),—are being made possible with an ever-increasing degree of accuracy by the newer schools of Psychoanalysts and Psychopathologists. The methods of psycho-therapeutics which have grown out of their investigations are rapidly bridging the gap between the methods of the practitioners of medicine and those

of the metaphysical and mental healers.

From the broad synthetic viewpoint it is possible to classify the more prominent healing systems as follows:

A.—THOSE WHICH ACT MAINLY UPON THE PHYSICAL BODY, which include

1. **MECHANICAL METHODS**, as Surgery, Massage, Osteopathy, Chiropractic. These methods have an important place in modern therapeutics; as a rule they are palliative rather than curative.
2. **"NATURE-CURE" METHODS**, as Sunbaths, hydrotherapy, Dietetics. When we learn to live in harmony with the laws of the physical plane many of the diseases of the present day will disappear. These methods tend to promote the absorption and specialization of the "Vital Force" and are of great importance hygienically as well as therapeutically.
3. **MEDICAL TREATMENT**, including,—
 - a. *Allopathy*, which uses drugs empirically for their chemical and physiological action.

For treating disease in physical bodies of the coarser type the use of crude drugs is, no doubt, often legitimate; as emergency remedies we recognize their value. But it is a fact that even in the Schools which use them the tendency is toward smaller doses, subtler remedies and the gradual elimination of the old "Blue-pill and Shotgun" methods.

- b. *Homeopathy*, which uses attenuated drugs according to the "Law of Similars," (acting largely through the subtle Etheric Body, the vehicle of vitality).

As bodies grow finer,—as the Egos which use them evolve,—they respond to more delicate stimuli. For the Occultist, who recognizes the existence of the etheric states of physical matter, the possibility of homeopathic drug action is plausible enough. Recent experiments with radioactive substances, and the study by trained clairvoyants of the auras of diseases and of

homeopathic remedies, seem to indicate that this system is destined to evolve into a recognized part of the New Science of Healing. Hahnemann, by the way,—who discovered the law of Similars which is the basis of the Homeopathic system,—was a deep student of Occultism and of the works of Paracelsus.

4. **RADIOTHERAPY**, including the various treatments by radiant energy or electromagnetic waves, such as, light treatment, Actino-therapy, (Ultra-violet treatment), High-frequency currents, color therapy, electrotherapy and X Ray therapy. While these finer vibratory forces are used largely empirically at present they are destined to become more and more important as we discover the laws which underlie their effect upon the human personality.

B.—THOSE WHICH TREAT MAINLY THRU THE EMOTIONAL BODY, such as

1. MAGNETIC AND MESMERIC HEALING (not hypnotic).

Healing by "The Laying on of Hands" has been used by great Healers of all ages. It is really, in most cases, healing thru the "Etheric Double" by the pouring into it of the "Life-force",—specialized and directed by and from the body of the healer. Properly understood, in a healer who possesses the power, keeps his bodies pure, and is imbued with high spiritual ideals and a true desire to serve humanity,—this method has made possible many of the "miracles" of remote and recent times.

2. **MUSIC-THERAPY**, (a new and most important field of healing).

In Columbia University a Chair has been established in "Music Therapy", and it is being studied in many other parts of the world. It is doing remarkable work in the relief of nervous and mental diseases. Dr. Bruce Gordon Kingsley, one of America's leading organists as well as an earnest student of occultism,

is doing practical work in this field.

When, through clairvoyant vision we can examine the auras of a patient and prescribe the required musical vibrations we will have an accurate and wonderful means of harmonizing the astral body and in aiding its Ego to expel from it matter of the lower sub-levels and atoms on the downward arc of evolution.

3. **NEW THOUGHT HEALING**, (especially those forms which use suggestions of Joy, Cheerfulness, Happiness, etc).

The value of these methods has extended far beyond the domain of the New Thought Schools: the "Joy Motif" is being emphasized by members of nearly all healing bodies and the movement is doing incalculable good in the world today. When its practitioners become also occult students,—as many of them now are,—their methods will become more scientific and their efforts will be of still greater service to humanity.

4. **ARTISTIC HEALING**, by the use of beautiful surroundings, flowers, etc. This method of healing was used and understood in its perfection by the ancient Greeks. Many of the Egos who lived in the Greece of Phydias and Praxiteles are now coming into incarnation and we confidently look forward to an early renaissance of the artistic glory of ancient Hellas. The importance of Beauty in daily life cannot be overestimated: it is of value in the promotion of health and progress on all planes.

5. **SPIRITUALISTIC HEALING**, or Healing Mediumship.

The importance and value of this method of healing is often underestimated. The writer has seen cases, pronounced incurably insane by competent (?) alienists, completely restored to health in this manner, the patient being relieved of the obsession and the "earth-bound spirit" released to continue its upward progress through the astral

plane. Dr. and Mrs. Carl Wickland of the Psychological Institute of Los Angeles are doing valuable scientific work in this little-known field of healing.

C.—TREATMENT DIRECTED TO THE MENTAL BODY OF MAN, including,—

1. CHRISTIAN SCIENCE, (which regards all disease as "Errors of Mortal Mind.")

While this basic statement of Christian Science may seem extreme it is really only a modern restatement of the ancient Eastern doctrine of "Maya," which all occultists accept as true. Christian Science is playing an extremely important part in the spiritual evolution of present-day humanity. It has given us the only clean, reliable daily newspaper in the world, and it is an occult fact that each copy actually carries healing vibrations. As Christian Science becomes less intolerant, less hide-bound and dogmatic,—as it becomes more and more leavened with the truths of Occultism,—it will approach a point where it may truly merit its present rather premature and ambitious cognomen.

2. METAPHYSICAL AND SPIRITUAL HEALING; also healing by prayer.

Recognizing Man as potentially Divine, the Metaphysical and Spiritual Healer,—like the Christian Scientist,—endeavors to bring the Spiritual Reality of the patient into fuller manifestation, (but usually in a more rational way than does the C. S. practitioner). Many among the ranks of the Metaphysical healers—working in a devout and unselfish spirit—often enlist the help of the great Healing Devas, or even in some instances, through high aspiration and purity of motive,—touch the Buddhic Level and evoke a response from The Great Lord of Healing, Himself! Healing by Prayer, by Faith and Sacramental Healing, all come under this head and will be used more and more as Man evolves spiritually.

3. SUGGESTIVE THERAPEUTICS—

Healing on the lower Mental plane and through it down into the physical is used largely by psychotherapists and psychoanalysts. Here also the leaven of occult knowledge will enlarge the scope of methods which are already doing excellent work when applied to appropriate cases.

4. OCCULT HEALING, (by projected thought forms).

Almost all healers who honestly desire to help their patients create and project healing thought forms. Certain Occult schools of Healing teach their pupils to do this accurately and scientifically. Such a practice should be employed by all who aspire to do true healing, as it greatly augments the value of all other methods used.

The writer plans to expand this outline into a Course of Lectures to be given at the coming Winter Session of Krotona Institute.

To heal as Christ healed,—as the Buddha healed,—one would have to have attained to the Exalted Station of the Master. Yet any one of us while still an humble pupil in the School of Life, wishing to help lift the burden of pain from his brothers, may anticipate in a measure something of the "New Science of Healing" of the future by carefully and impartially studying all the above methods,—learning something of value from each:—adopting that part of each system which seems most perfectly to accord with all the others:—avoiding and condemning only those agents which are obviously dangerous and harmful:—and making the love of service,—the desire to help,—the spirit of Brotherhood taught by the gentle Christ the motive and keynote of his life and work.

Such a study would help to promote a spirit of unity and co-operation among the various schools of healing, and would most truly fit one to benefit suffering humanity.

"Beware of prejudice; Light is good in whatsoever Lamp it is burning. A Rose is beautiful in whatsoever Garden it may bloom. A star has the same radiance if it shines from the East or the West!"

"ABDUL BAHÁ"

F. F. STRONG,

Dean of the Krotona Institute.

FROM THE BUREAU OF SOCIAL RECONSTRUCTION

THE INDUSTRIAL SITUATION

Without doubt the most important question before the world today is the industrial problem. No matter how great our interest in international matters the relationship between weekly wage and cost of living has for the most of us a vital personal interest that is not to be ignored. The present epidemic of strikes is simply evidence that this relationship has been changed in a way that is displeasing to the workers. During the war a spirit of self-sacrifice prevailed and we consented willingly to deprive ourselves of many things that we had formerly considered essential to our welfare. Now that the war is over we find that we must continue to do without because the price is quite beyond our means. When we seek the reason for this increased price we are told that it is made necessary by the increased wage paid the workers. This answer would be quite satisfactory if it were true but unfortunately it is a falsehood. As a matter of fact statistics compiled by experts of the U. S. Bureau of Labor show that the purchasing power of the average weekly wage has been falling with startling rapidity for several years. This is of course only another way of saying that the standard of living of great numbers of our citizens is being steadily forced down toward the minimum required for actual physical existence. Additional proof of the correctness of the Bureau of Labor's figures is furnished by the published statements of enormously increased net profits of various large corporations. These certainly tend to show that the stockholders rather than the workers are getting the extra dollars that we are now forced to expend for the necessities of life. No figures are available except in the case of organized labor (the highest paid). We are left in the dark as to the condition of unorganized labor as well as the very large class of mental workers with relatively fixed incomes.

The time has passed when great injustice can be perpetrated upon the public

without arousing widespread indignation. The world today is seething with protest against the exploitation of the masses for the benefit of the few.

The crisis in Europe is much more acute than it is here but unless immediate action is taken we seem destined to tread the same road. Already many lives have been lost and hundreds have been wounded in the streets of our cities. Each death makes the problem harder to solve. It arouses bitterness and leads to still greater violence in the future.

The question cannot be solved with machine guns and barbed wire entanglements. Great fundamental readjustments must be made and unless our captains of industry are willing to make them they must expect the industrial war to continue and to become even more bitter. If they are willing to make these adjustments they have it in their power to inaugurate an era of peace and prosperity such as the world has never seen. The immediate choice lies entirely with a comparatively small group of men. The rest of us can at present merely urge the necessity for action. Perhaps later we shall be forced to take measures to compel it.

The first step is to check the present vicious spiral of higher prices—higher wages. This can be done by a radical price reduction in all necessities of life. Figures in our possession indicate that this can be done without compelling any of our well known captains of industry to enter the poorhouse in the immediate future.

This would at once end practically all strikes except those based on the right of the workers to organize. It would alleviate the present unrest and allay the feeling of bitterness against profiteers that is manifested everywhere. It would not be necessary to forego all profits but the amount would have to be radically reduced.

The second great step that would make industrial peace permanent is to admit labor to a voice in the management of in-

dustry. The cry in the world today is for a greater degree of democracy. If our captains of industry are wise they will hear this cry before it is too late to take for themselves the credit of having made the necessary changes.

What will the result be if these radical steps are not taken and only minor adjustments are made? Dissatisfaction will continue. The workers will smart under a sense of economic injustice and oppression. Having no voice in the management of industry they will feel that their own interests are opposed to those who are in control. Strikes will tend to grow worse as labor becomes better organized. The industrial machine has become so complex that actual chaos may result. It is time for us to awake to all the possibilities and to fearlessly demand of those who rule our lives, through their ownership of those things we must have in order to live, that they solve

the problem now and not compel us to undergo years of strife and suffering just over the matter of a few petty dollars and cents. They can, if they choose, help the entire nation to establish its life on something besides a dollar basis. Are they great enough souls to do it? Time will determine.

The Bureau of Social Reconstruction plans to issue a series of monthly Bulletins dealing with the industrial situation and giving facts and figures unobtainable from the press. These will be sent to all who sufficiently interested to pay the cost of postage and mimeographing, which will amount to about \$1.00 a year per subscriber. It is suggested that each Lodge should subscribe for at least one copy for the use of its workers who may wish to speak with authority regarding world problems.

W. SCOTT LEWIS,
Director Bureau of Social Reconstruction.

KROTONA NOTES

A happy occasion was that of the Lodge meeting, October 7th, in honor of Mrs. Besant's birthday.

After the initiation of new members, the Lodge showed their will to co-operate with our Leader's work by voting to buy \$250 of stock in the new project which she has launched for the uplift of India. The paper, "New India," behind which is this movement, will be placed in Krotona Library and will deal with India's political, educational and national life, the problems of commerce, labor and social reform, the woman's movement, arts and crafts.

Mr. Warrington's address emphasized courage as the central animating principle of Mrs. Besant's life; this she has brought to every undertaking. First, she freed herself from domestic and religious trammels, then she turned to science, next she threw herself heart and mind into the social reform movement, and meeting H. P. B. she stood by her firmly through stress and criticism. Her appointment to the T. S. Presidency brought a new testing of courage

and during its crises her eyes were ever turned upon the goal toward which she unhesitatingly tread. Through all obstacles she has shown many phases of courage.

She stands today a unique figure in this great drama, speaking to liberate men from themselves, and when India is free, the world is set free; then will she be a "World Liberator."

Others paid tribute to her many sided character, showing the bright facts of strength, altruism, tolerance, independence of thought and purity of life.

Her present campaign is an enormous undertaking. The new Home Rule League of which she is president has to meet and harmonize six warring Indian factions. By her wonderful adaptability and understanding of the hearts of men, she will accomplish this feat, for behind her powers are the Mighty Masters of the Wisdom.

By her many selfless acts of service for humanity a mighty shrine has been built. Let us who are her followers, lay at that shrine our loyalty, co-operation and sup-

port that the great Plan for men may be fulfilled soon.

Mr. F. G. Wilhelm, one of our Krotona workers, gave a most interesting talk to Star members in the Temple on his practical work among the prisoners at Repressa, Sacramento.

The problem was not an easy one of trying to make the men understand that Theosophy is not an orthodox religion, something which was to be handed out through an attitude of righteous superiority. The ideal of brotherhood as exemplified by Mr. Wilhelm, his power to make the men feel that he was one of them, opened the way for Theosophy. Month after month the interest grew and a new hope was born in many hearts through the acceptance of reincarnation and the law of justice.

A desire was expressed by the men to form a lodge in the prison. This was not permitted by the authorities as it would give an opening for other organizations less desirable; but the men have joined the T. S. and they now have 86 members-at-large. Monthly reports of the Theosophical activities are sent Mr. Wilhelm showing an attendance of over 200 at the meetings. It is interesting to know that before these men admit a brother to the T. S. he has to be on probation for 9 months. Theosophy has made such a marked change in the lives of the men that it has won the approval of the authorities. All who have accepted it stand out through their power of self-discipline. One man who was a hardened case has been a vegetarian for three years. He is living a life of discipline and study, taking under his care a young lad who shares his cell, and putting him under the same rigid rules.

We are accustomed to think that prisoners are usually of a low class. Mr. Wilhelm says that his experience proves to him that they are above the average in some ways. He saw a number of beautiful poems written by them, and exhibited some dainty hand-painted cards, and Theosophical seals. A beautiful example of devotion and self-sacrifice was shown by one of the men in urging his brothers during the "flu" epidemic.

The great need, Mr. Wilhelm said, is for some system for caring for the men after their interment. We can imagine the condition of the men after their long period of suppression. Many for the slightest thing are re-arrested, because it is known that they are ex-convicts, and they are sent back. The helping hand of brotherhood would have sustained them until work could be found. Cannot Theosophists, who are championing the cause of prison reform devise a practical method to meet this pressing need? We realize that Theosophy is indeed the Divine Wisdom when we see it liberating the power and beauty of the Christ Principle in those forced to live in darkness and despair. Privileged are those who are its heralds to them for the Master said to such: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

VISITORS

During the past month the following visitors have been at Krotona:

Mrs. Anna B. Lebre, Canada.
Holmfriden Arnadotter, Iceland.
Mrs. Mary McAdam, Hawaii.
Mr. and Mrs. Neymand, Java.
Illa Waddell, Sydney, Australia.
Mr. and Mrs. W. Woeth, Bradword, England.
Mrs. S. H. Williams, Buffalo, N. Y.
The Misses Williams, Buffalo, N. Y.
Comtesse Adrienne de Corniche, France.
Bortha A. Bishop, Guthrie, Okla.
Mr. and Mrs. R. W. Davis, Weatherford, Tex.
A. Christen, New York.
Mrs. G. A. Porter, Grimsby, England.

FROM THE MEMBERS

Tonight at the T. S. meeting I am going to execute a direct "about face." I am going to retract my former allegations, and am going to say that if Annie Besant and Charles Leadbeater think that no limitations of religious life should be put on T. S. members then my opinion on the same subject, if it differs, is worthless. That when two Initiates speak on matters entirely in their own chosen province, in fact, two Arhats, there is no appeal except that of prejudice, for my opinion would be as valueless as my opinion on a problem of chemistry or of astronomy, and because I once drove a horse hitched to a buggy is no ground for the belief that I can construct and fly an airplane! I will let you know how it feels to eat crow, but by the living God who made me I will be honest with myself, no matter how painful.

Little by little, word by word, precept upon precept, I have been taking the prejudiced personality, inherited inclination of the physical atom, male conceit, and desire to be regarded as an oracle, out of my judgment, and have at last arrived, and the air is fine up here. If there are Elder Brethren Who lead us if they are invisibly responsible for the T. S. (and I know they are for the E. S.) and if Annie Besant is the bridge between the soul and the body of the movement (and I believe she is)—then must I either leave the T. S., abandon the light that never fails, give up the better part of all my dreaming, deny evolution, turn back upon that shining host of friends that has such patience with a fool like me—or—I must swallow my petty pride, massage my swollen mentality, become as a little child and put my hand in the Hand invisible and murmur "Lead Thou me on." So at last, lacking your feminine intuition, I have been in travail for weeks, and now am delivered of a fine healthy faith!

A DES MOINES MEMBER

As a small unit of the Theosophical family, I feel that I may be allowed to express my opinion with regard to the recent resolution submitted to the members for signature. Whatever I may say is in the spirit of open-mindedness and with a desire to receive any contradiction with fair and unbiased feeling.

I signed the resolution and was instrumental in getting others to sign it because I believed it to be a right thing to do and also because I see a danger to the freedom of the T. S.

I am, like you, concerned with the whole of humanity in relation to the Society and not with churches and priests, but I am also jealous regarding the absolute freedom of the T. S.

With regard to all creeds I am perfectly tolerant, I belonged to the Episcopal church for very many years; I left it for twelve years and then found Theosophy, which for the last

seven years has more than fully taken its place.

Those whose signatures I obtained feel with me that we have no wish to interfere with any work or society outside the T. S. but we do feel that all these things should be absolutely separate. We signed without any intolerant feeling to any priest holding office in the T. S. but where we do see danger is in the fact that such priests belonging to the L. C. C. are subjected to the complete authority of one man through his vow of obedience.

These priests then, acting as officers of the T. S. are under a self-appointed man who could at any time refuse permission for this, that or the other, or on the other hand insist on such and such. This we feel is entirely contrary to the spirit and teaching of Theosophy which allows perfect freedom in every way.

Also there is a danger in the future of a successor acting in entire opposition to the Society.

To me, it seems that the whole matter lies in this clause of obedience, if it could be extracted or modified, I fancy all trouble would be over.

Is the safe-guard sufficient with regard to the officials lower than the National President? The vote may safe-guard there, but I think that prevention is better than cure, and it is far easier to keep a man out than to turn him out.

Far be it from me to exclude any single person from the Society, be they what they may, but this seems a very insidious thing. I am tolerant and desirous for all to have the same liberty as I desire and therein lies the reason that I object to anything approaching a one-man dominance.

I regret that nothing that you have yet said alters my first feeling on this point. I truly wish it had and hope that we shall be able to feel assured that such a dominance can ever come about in our beloved society, which to me is absolutely everything in the world.

I trust that I am not "one who has come into the Society too soon" and that you will pardon this lengthy letter on account of its true sincerity of purpose.

Yours truly,

E. M. G.

I received a copy of your circular letter in regard to the O. C.; or as now called, the L. C. Church, and I wish to write and tell you just how I stand in regard to this matter.

I have absolutely nothing against the Catholic Church in any way, either against the L. C. Church, or the Roman Catholic Church, in fact some of the best people I have ever known have belonged to the Catholic Church. However, I do object very much to any Church affiliating with the Theosophical Society. I would be just as much opposed to it were it

the Methodist, Baptist, Episcopal, or Unitarian Church, as I would if it were the Catholic Church.

The T. S. has always stood by itself, that is, apart from any sect or creed, and just as soon as any Church is connected with it, it loses to my mind what it stands for, and becomes sectarian, rather than non-sectarian. As soon as this happens, there is division and trouble in the Society. This has already been proved. Several of our good members have left the Society on this account, and there are several more who will leave on that account also.

I have no objection to the Liberal Catholic Church being in existence, any more than I have to any other Church, but I do seriously object to its having any connection with the Society, just as I would object to any other Church having connection with the Society.

I have known of several churches in which the beliefs (or many of them) of the T. S. have been preached by their ministers. Some times the minister has been a member of the T. S. and sometimes he has not, but never before has any Church had any direct connection with the T. S. or asked the T. S. to "back it," so to speak.

As I said before, I seriously object to this and know that it will hurt the T. S. It will certainly mean trouble in the Society, and loss of members.

Sincerely,

F. T. K.

Your letter dated the 16th, and the booklets which you were kind enough to enclose, came to hand yesterday. I am making an effort to answer your message, although I am very busy and somewhat confused by the purport of your letter and the printed matter. Perhaps my answer may not wholly please you, and if it does not you will recognize that I have merely elected to use the right of "free will"—the right which you have so valiantly striven for in your past connections with "the life Theosophic"—the right, I might add, that you are asking for yourself just now.

So far as most of the statements in your letter go, I must say quite openly that I have not the facts necessary to make an opinion of mine valuable, or indeed, useful. Something is continually happening within the Society to stir up the troubled waters. This one is accused of doing ill-advisedly, that one is challenged as having done deadly wrong; this thing is spurious, and that is equally so. For nearly twenty years I have seen these troubles come and go. And, I suppose I have heard enough untheosophical gossip in that time to fill a dozen books the size of the Bible. But, through it all, I have seen our devoted and great Mrs. Besant and Mr. Leadbeater and Mr. Warrington, too, if you please, go steadily ahead with the divine work of building the new-old Truth in the hearts of men. Through savage storms, these great ships of light have sailed upon

the broad bosom of the sea of wisdom. The storms have rocked them sometimes, but their Pilot has directed the ships to safety and to peace. Looking back at all of it—the fights and fusses and storms and wars seem particularly futile and foolish. And the Great Ones have led our leaders through every crisis carefully. And I give it to you as my belief that they will still be able to do this—I believe that they will still pass safely through, unglamoured to the end.

I am not able to judge in respect to the merits of the new constitution of the Liberal Catholic Church. . . . I have read the letters of the learned gentleman who has made the so wonderful impression on your mind. But, with all that has been said and all that has been left unsaid, I can have only one opinion—I stand absolutely for whatever Mrs. Besant, Mr. Leadbeater and Mr. Warrington may stand for until some divine power within me proves to me that they are no longer fit leaders on the pathway to light and peace.

Make no mistake, I am absolutely and unswervingly loyal to our leaders. I have the highest respect for Mr. Warrington and Miss Poutz. I am not competent to discuss their "place in the universe," and moreover, I do not consider it any business of mine to make inquiry into any soul's fitness or unfitness for the Task he does for his Master. My business is absolute love and faithfulness to the trusts committed to my hands. It is not mine to query this or that. It is mine to do the Work of Him Who sent me. My days of doubting the servants of the Masters have long gone by. I ask chiefly the right to serve them as best I may until the end.

Of course part of this is beside the mark for the reason that I am not a member of the church and have nothing whatever to say as to its proper or improper administration of "internal affairs." The word "autocracy" has been misapplied so often that I am not surprised to find it maltreated when used in connection with religious matters. If Mrs. Besant is an autocrat let it be so—I prefer to serve in the ranks of such an one, if I can only find out the best way in which to serve. If Mr. Warrington, serving under Mrs. Besant, is an autocrat, all well and good—I am ready to die fighting in such brave company. Should the time ever come when I belong to the L. C. C. I will place myself squarely with the Besant faction if I can find out how to get there.

And this you would naturally call "servility." If it be servility to look with admiration and love upon the leadership of those who have led me through the darkness of materialism to the light of certainty then you must call me servile. But, so far as my position goes it is clear—and I stand firm.

"Democracy," "autocracy"—ah, my old friend and fellow-member, we have not learned how to use those terms. Those who know COMMAND. Free will ever moves within its own limits, though the circles grow wider as they

near the shore. The world needs leadership and obedience to that leadership more than it needs any other single virtue than I can think of. If it has leadership and obedience it must have love and faith. If Mrs. Besant, Mr. Leadbeater and the American Head believe that the new constitution is RIGHT I am willing to assume that it IS right, and to stand till some inner voice causes me to turn my face away. I am not afraid of being governed. I am, in a way, a sort of king lover. White autocracy, if you will permit a new qualifying word, has always appealed to me. I have thought that the way the Great Ones led their nations across the Gobi desert was rather splendid. And Moses was something of an autocrat, too.

To apply the term democracy to modern living I should say that if the word means strikes, bolshevism, anarchy, endless bickerings within and without, I'd prefer a real head—yes, even a POPE or a PRINCE or an IMPERATOR. Anyhow, my mind is only a good guide in so far as it is actually cognizant of facts.

Thanking you again for your letter, and assuring you that my "difference of opinion" does not spring from any desire to be harsh, but from a natural wish to preserve and make plain some of my own ideals, I am,

Sincerely,

R. A. J.

I have gone over the whole ground of the O. C. dispute, including Mr. Martyn's articles in January MESSENGER, and have come to the conclusion that as a body, we do not yet understand, or do not apply the principle of polarization and transmutation.

This is a sweeping statement and one which cannot be fully argued out in the space of a letter, but since I belong to the proletariat myself,—since I have not made the slightest attempt either in thought or deed to get out of the ranks of the proletariat,—since I experience the general lot of the proletarian, my views cannot be considered to be biased, or in any way expressed in order to carry favor. Furthermore, having never belonged to any religious sect, or intend belonging to any, and the subject under discussion being one which touches vital issues, one may be excused for voicing a personal opinion. Mr. Martyn's article is evidently intended to be impartial. Yet in view of another article written by him (or was it Mr. Cooper?) on the two distinct types of Australian society, one wonders somewhat at his present attitude. Whether I am correct or not in ascribing to him the article in question, matters not, as there is evidence enough of this disintegrating farce in the world, and the T. S. does not appear to be free from it, judging by the opinions one hears, and such articles as A Protest by Miss Burgess in the July HERALD OF THE STAR, where she attacks the editorial viewpoint be-

cause the latter chooses not to see anything idealistic in the Communist International.

Someway or other I cannot dissociate in my mind this idea of erecting barriers as it is manifested in the T. S. re Old Catholic priests, with the same futile idea of Socialism in the outer world, which would tear everything down to a common level—individual initiative or genius in things commercial, military, economic or intellectual is the cause of the differences, therefore restrictions, barriers, etc., if successful would automatically produce a common level, but while expecting it in the outer world, it is strange that a body like the T. S., where the hierarchical system is known—where evolution and the differences in evolution is known, should not at once perceive the futility of such a course (it means turning back the clock). Evidently we are in for a share of ultra radicalism in the T. S., for nothing short of some kind of obsession could explain the idea that a change of name Very Reverend to Celebrant, etc., would alter the individual's tendency to ram his opinions down other peoples throats, if he felt so disposed, which tendency is what we are after, not the individual, or his title, or even his creed.

Considered philosophically, this latest dispute can not but have some good results as it is in the first place cast in such a mould so that it will appeal to the bulk of the membership, making them think and voice their opinions, where the more abstract statement of the principles involved would repel. I calculate these are: toleration, brotherhood, differences between higher and lower Socialism, transmutation, evolution and revolution involved, probably many others.

We are coming to the time when a halt must be called by all right-thinking people, to the advance of this disintegrating movement, and if the head isn't powerful or clear enough to see the way, it is better to trust to the heart, hence a powerful appeal should be made to the "Coming"; the differences between a regenerate world and a "patched-up" world. Or if the intellect must be satisfied, better go back to the ancient Code of Manu: the psychophysical differences in humanity. There is evidence enough in past and present European history of the attempts at rule of the Intellectuals, Military and Commercial, to know that the next move on the board is the transmutation of the energies of the dominant castes into a higher form, is antecedent to any attempt at rule by the rank and file, if said rule ever comes, which is doubtful.

At any rate, unless we have this knowledge, we shall be perpetually fighting shadows, whilst the real autocracy escapes.

Fear, or the lack of knowledge of the next step in evolution is the prime cause of autocracy. To mitigate this fear, to disperse this ignorance, to point out the next step and how to reach it, is the positive way of helping the world. NOT by erecting barriers which

only stultify human initiative or genius, which is against evolution.

Yours sincerely,

T. B. C.

AN APPEAL FOR THE BLIND

One year has elapsed since the "Theosophical Book Association for the Blind" started its work. In some respects we have done very much; in other ways less than we had hoped. The fact remains, however, that we want to do still more.

There are approximately seventy-five people out of the whole Theosophical Society (American Section) interested in this work! Out of these, one member is practically carrying the financial burden by monthly donations.

As the price of materials have gone up and we also have to pay a salary, it is hardly possible to continue the work satisfactorily without sufficient funds.

Will you therefore do us the favor of becoming one of our members?

One dollar a year is not much for such a cause, is it?

May I also remind those who are already members to send me their dues?

Yours fraternally,

J. LEEBRUGGEN.

Secretary-Treasurer Theosophical Book Association for the Blind.
Krotona, Hollywood, Cal.

AN APPEAL FOR ARMENIA

The following letter has been received by the Editor of The Messenger for insertion in the magazine from Mr. James Gerard, accompanied with an appeal which is here-with printed. On the committee of which Mr. Gerard is the chairman are such representative names as Elihu Root, Charles E. Elliot, Bryan, Cardinal Gibbons, Samuel Gompers, Bishop Moreland, Griscom, Benjamin Ide Wheeler and others, and any appeal emanating from such sources is worthy of our sympathetic attention.

To the Editor.
Krotona,
Los Angeles.

My Dear Sir—I am annexing hereto an appeal from Armenia to America, embodying three cablegrams from the Armenian government, and will ask you to print it in full, if possible, and support it editorially.

Armenia is threatened with extermination. Christian America has the power to save Christian Armenia. Let us do it.

Yours sincerely,

JAMES W. GERARD.

ARMENIA'S LAST CALL TO AMERICA

The American Committee for the Independence of Armenia has received from Mr. Aha-

ronian, President of the Delegation of the Armenian Republic to the Peace Conference, the following three cablegrams dated September 12, 17 and 27, respectively:

"Turkish-Tartar threat against Armenia is under way of realization, viz., Kemal Pasha's two divisions assisted by Turks, Tartars and Kurds have started surrounding Armenian Republic. Our soldiers fighting desperately defeated enemy at several points, but were forced to abandon Nakh-Itchevan and Kars Districts, on account lack munitions and provisions, leaving Christian populations at mercy of invaders. Our numerous steps with Peace Conference remain fruitless. . . . No food, drugs or money. Population naked and exhausted. Starvation everywhere. From thirty to fifty persons found dead in streets of Eriwan daily. Are absolutely abandoned and without communication with outside world. Turks consider us responsible for overthrow of their empire. Words lacking describe horror situation. Will soon be completely annihilated. Our last hope for aid is in America. Armenia makes a last and supreme call to great and noble American people and government for help. Urgent that 10,000 soldiers be sent immediately with necessary equipment for organization Armenian army of thirty thousand. If acted at once situation can be saved. Very existence of Armenian people depends on America. You may come too late to save us."

Two hundred thousand Armenians fought in the ranks of the allied and associated armies. According to General Allenby, Armenian battalions took a leading part in the defeat of the Turks in Palestine. According to Von Ludendorff, the inability of the Turks to reach Baku in time, owing to the resistance of the Armenians, following the defection of Russia, deprived the German Army in the west of essential fuel supply. One million Armenian men, women and children have been slaughtered by the Turks because of their fidelity to the faith and cause of America. And now at this, the most critical juncture of her history, Christian Armenia makes a supreme call to Christian America. If we permit the Armenian people to be exterminated, the Christian Church shall be dishonored forever. An Armenian State in Asia Minor is bound to be a decisive factor in the task of civilizing the peoples of Near and Middle Asia, and it is also the best guarantee against the dangers of Pan-Islamism and Pan-Turanianism. Christian Armenia will be a watchdog of Christian civilization in the East. We must help her. We must save her.

As men, Christians and Americans, we strongly urge every minister of the Gospel to write to the President and to the Senators of his State, urging that necessary steps be taken to save Armenia. We also earnestly ask that all the ministers of the Gospel bring this subject to the attention of their congregations and ask all men and women to write to the President and to the Senators of their States that Armenia must be saved.

JAMES W. GERARD,

Chairman American Committee for the Independence of Armenia.

BOARD OF TRUSTEES

MINUTES OF MEETING

Held October 3, 1919.

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7:00 P. M. at Krotona, Hollywood, Los Angeles, California, was adjourned to be continued without further notice on Monday, October 6, 1919, at 6:15 o'clock P. M., at Krotona, Hollywood, Los Angeles, California.

Held October 6, 1919.

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 6:15 P. M., at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Warrington, Holland, Hardy and Walton present.

The following business was unanimously transacted:

Upon motion duly seconded, Mr. Max Wardall was elected as National Lecturer.

The consideration of the adopting of a budget for the current year was tabled for final action at the next meeting of the Trustees.

The meeting adjourned to a special meeting called for October 22, 1919, at 7:00 P. M., at Krotona, Hollywood, Los Angeles, California.

FOSTER BAILEY,
National Secretary.

Certified to the National Secretary.

A. P. WARRINGTON, R. K. WALTON,
C. F. HOLLAND, C. S. HARDY.

AMONG THE MAGAZINES

Meredith Nicholson's editorial on "*Efficiency of the Soul*" (OCTOBER CSMOPOLITAN) is short but exceedingly pertinent and contains not a little food for contemplation, as for example—"The world accommodates itself with astonishingly slight shocks to the changes of growth and progress"—but it is the individual soul that needs to have a care of itself, and again "Action is not the whole of life—We need to cultivate the art of profitable dreaming" and once more, "We must know ourselves or we shall poorly recognize and meet our responsibilities to our neighbors." These are three statements that may well find a responsive call in most of our brains.

Ellis Wheeler Wilcox in the same publication touches all who are striving still to "Serve without attachment," in her short poem called "Plans."

"I planned to help a soul in need
With open heart and purse,
It only woke ignoble greed
And proved that mortal's curse."

Who of us but has so looked upon our apparently wasted effort.

Basil King in the same number finishes his exceedingly interesting series of papers on "*The Abolishing of Death*." Many of the communications obtained through the medium of automatic writing, while not startling from a Theosophical standpoint, can still cause us much joy when we realize how swiftly the Mist is thinning and how vitally important in the eyes and minds of the world generally is becoming the fact that there are NO DEAD. There seems no doubt of this fact left in Mr. King's mind and he presents his evidence solely in the hope of relieving the uncertainty of others. One rather forceful remark he makes "If intercourse is possible between the so called living and the so called dead, it becomes one of the most pressing of our con-

cerns to discover the laws of that communication and put them into operation." Is it the most pressing? As Theosophists do we answer that statement individually or collectively? Continuing, Mr. King says in part, "It is also characteristic of the human race to try the most difficult means first. Given the choice of two methods, one straight-forward and one artificial, it will take the artificial. Going straight and serenely to the point would never have appealed to the average seeker after the truth, 'Except ye see signs and wonders ye will not believe' said the Nazarene Master." And so as Mr. King further brings out we have attended seances and been properly and efficiently (or otherwise) shocked out of our rusty, age old armor of gross materialism by ghostly rappings, prophecies and revelations. All of which is necessary for the arousing of Spirituality as one of Mr. King's communications reads, "It is the natural development upward, coming in its natural course—Spirituality which takes the form of Spiritualism."

In HEARST's for October, we find Walt Mason in his "*Overworking the Virtues*" has taken many of the deeper truths of life and lightly wrapped them in a laugh. To happen upon such a bubbling sketch as this after a hard day spent in geometrically deciphering these same truths, sends us to sleep with a happily shortened perspective of life and its verities.

"*This Light Must Live*" by Arthur Stringer in the same magazine is a rather well written serial, of its kind. For the reader who looks beneath the surface it is a striking example of the Ego striving to dominate the personality.

"*The A. E. F. of Peace*" by Senator Walter E. Edge, should prove interesting reading to all those interested along the lines of Re-construction.

R. W.

T. P. H. BOOK NOTES AND THE LEAGUE OF NATIONS

What has the T. P. H. to do with the League of Nations?—Is it dabbling in politics?—No, not exactly, but it is interested for the following reasons: We will in the near future have a league of nations in one form or another. Thereby we become part of a new body, a larger body than America, a world organization. Thereby our political influence and responsibility will become extended to include all the nations of the world now struggling for social progress and political freedom. How much do we know about the different parts of Africa and Asia? In order to act and speak intelligently we must know, in order to gain knowledge we must read—and here the T. P. H. comes in. Can we supply you the reading matter?

Don't be ignorant or indifferent about India, its misery, its hopes and its struggles. Read the following communication from Mrs. Besant:

1 Robert Street
Adelphi, London, W. C. 2
August 17th, 1919

My dear Fellow-Worker,—

I am starting a weekly paper in London, called UNITED INDIA, that will represent the different schools of Indian political thought, which seek to establish in India Responsible Government by successive stages, thus strengthening the tie between Great Britain and India, and raising India to the position of a Free Nation among the Free Nations composing the British Commonwealth. But it will be far more than a political paper in the narrow sense of the word. It will concern itself with all the aspects of India's National life, with commerce, trade and labour, with education, with the uplift of the submerged classes, with social reform in its large aspects—the treatment of criminals, the flogging of adults for petty thefts, child-marriage, the woman-movement, serfage among agricultural labourers, etc.—with Indian arts and crafts, and any topic of interest that arises. Questions about India, and Answers by competent persons will form an interesting feature.

I have been marking the lamentable ignorance of India among the British people, and the way in which that ignorance is played on by interested persons, to the great injury of India and ultimately to the great loss of Britain and the world. Will you help me to dispel this ignorance by aiding me in gaining subscribers to the paper? The first issue will be on October 1st, 1919, and I want the names of subscribers as quickly as possible. Each of you should find me one subscriber at least, annual if possible, or you might form a little circle of weekly readers, including yourself. (The subscription is 6d. a week—i. e., L1, 6s (post free, L1 8s 2d.) per year, payable quarterly, half-yearly or yearly, in advance. You may find several friends willing to subscribe. It would be specially useful to place a copy in a reading-room or club. I want your aid in spreading knowledge about India, for you help to rule India and are responsible to God and the world for her present illiteracy, her appalling poverty, the chronic semi-starvation of half her agricultural population—i. e., of 100,000,000 of men, women and children—causing a life-period of only 23.5 years.

Other ways of helping are the sending of donations, or the taking of a share or shares in the Company which is being formed, but not many of you, probably, could afford to do this. The value of a paid-up share is L50, but only L15 are required for the first year, and that may be the only call, as I do not propose to continue the paper unless there are subscribers enough to make it worth while.

I place before you an opportunity of helping this Great Cause of India's Uplift and Freedom. It is for you to take or reject it as you will.

Your faithful servant,

ANNIE BESANT.

Let us act. If you can afford it buy a share or place a subscription. If you cannot do it alone call upon friends or your lodge members and make a great effort.

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